







COMPILED

## FOREWORD.

The original aim of the author in writing this brochure was to bring the significance of prayer home to the student community but during the development of the theme it was felt that it could with equal advantage be placed in the hands of the general public as well. The book seeks to supply spiritual food not to those who have gone fairly high up in matters of the spirit, but to those who in the rush and hustle of modern life are apt to forget the real import of prayer. After going through the pages of the book one is convinced that the author has before him a noble and exalted purpose, inspired by a real love of humanity. He has tried to remove some of the idle but fairly common prejudices against Sandhya and has, in a very clear and straightforward manner, hinted at the moral strength that can be acquired by a right mental attitude in prayer. The method of dealing with the subject is commendable. The writer strikes new ground when he divides Sandhya into different sections, each of which marks a stage in the growth and evolution of the spirit. Beginning with a fervent prayer for the purification of the different parts of the



body, we are imperceptibly led on to the significance of Pranayam, which prepares the mind for a right appreciation of the wonders of God's creation, till in the end the spiritual ecstasy produced by it leads one to Samadhi and the ultimate union of the soul with God. The exposition of this onward march of the human soul is lucid and convincing. And over and above this, the writer brings his own ripe experience to bear on the subject. We have no doubt in our mind that for those who want to enjoy the internal bath of the spirit and learn how to purify the mind, furbish up the intellect and acquire humility as a preparation for reaching the final goal, this book is a valuable guide.

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## PREFACE.

There was no intention in the beginning to write a book on Sandhiya. At the request of the Head Master, D. A. V. High School, Multan, the author wrote some stray notes for contribution to the Vidharthi, a monthly organ of the school, for the guidance of the students of the schools, but unfortunately the Vidharthi was stopped on economic grounds. These notes therefore had to be collected in the form of this small treatise which, therefore, cannot claim any originality or standard of an authoritative book. It is a sort of translation with small amplifications and practical suggestions by the writer, who does not claim to be in any way an expert in this line and does not profess to be a Sanskrit scholar. He is a layman as most of the readers will be, nay even much less advanced than many of them would be. The writer has, however, taken courage to undertake this task for the benefit of those brethren who do not know Sanskrit language but prefer English medium. The task no doubt was of extreme difficulty and required a keen insight and deep thinking. Besides, the language being foreign which cannot exactly convey the true sense and genuine



spirit of the original writings, the writer begs to be excused, if there is any defect in expression or interpretation. It is true that translators are sometimes rightly called to be traitors. The amplifications and interpretations are, therefore, subject to correction more specially because the author does not claim to be a Vedic scholar.

All what is intended is to disclose some practical difficulties in the path of the beginners and to make a genuine attempt to solve them. The religious Gurus and preceptors are generally conservatives and it is therefore not without efforts that these suggestions are gathered and commended to the readers for their patient and careful reading and realization.

The author will consider his labours more than amply rewarded even if only a few of the readers get into the spirit of devotion and appreciate the principles set forth in this small book and adhere to the practices suggested therein.

**K. C. Janmeja.**



## INTRODUCTION.

Man has the divine gift of thought, which is denied to the brute. This is one of the greatest blessings showered on him, by which he can awaken the spirit within and pave his way to the Light which is God. The brute lives hemmed in the world of sense and hence can be excused for its being a victim of its passions. But man has faculties which, once aroused open out a way leading to a life of bliss and happiness. While the lower animals have got an imperfect organisation, mankind is endowed with senses and powers which can be well-regulated and developed, so as to enable him to understand nature and have some control over it. If he is not thoughtless and ungrateful he will comprehend and realise Him who is the creator of all world and Giver of all peace and comfort.

Thus prayer with mankind is essential and of paramount necessity and importance. It is a paramount duty of mankind since it inspires us with noblest emotions. It is a response to the inner cry of the soul, an expression of the heart's desire to speak.

पुस्तकालय  
गुरुकुल काँगड़ी.



Every nation, every tribe and every clan may have got its own ways and methods but all travel on the same path and tread towards the same goal. Every person male and female owes his birth to the same Almighty Creator. If children of the same parents reside in different places and climes, they must have different means of conveyance and different paths to reach their parents but all the same they are the off-springs of the same father and must seek to reach Him. Their goal is the same, their aspiration is the same. Thus prayer notwithstanding its different ways and forms, is essential for human beings. Every person of whatever nationality or locality he may be, feels the necessity of approaching and adoring Him who has created him.

Sandhiya is nothing but a collection of a few well chosen Mantras from the Vedas and other scriptures by the founder of the Arya Samaj. The selection is wisely made and is typical. The subject of this pamphlet is to show its beauty and magnificence. The arrangement has been made in the best order and serves to advance the reader step by step.

The first step is devoted to the physical



culture, because without pure skin and sound health one is unfit to perform Sandhiya. Physical health being the foundation of the mental and spiritual superstructure, it is essential for the elevation and advancement of mind and soul. Without a healthy body there cannot be a healthy mind and unless there is a complete harmony between the two, spiritual advancement is impossible.

The second part deals with the purity and strength of the different organs of the body and senses and His help and guidance is asked for to seek this end.

The next stage is of Pranayam (Part III) i.e., control of breath. This process has got the ennobling effect of softening and settling down at rest the oscillating mind. The process constitutes the most difficult part of Sandhiya and the reader is directed to move with great caution and make calm, patient and at the same time, continuous and steady efforts to achieve it. The real bliss depends upon the successful working of this process whereby all organs get purified.

Part IV is devoted to Stuti i.e., praise and adoration. After the body is purified, the organs and senses are set all right



and the mind is made fixed by Pranayam, the devotee enters into the stage of Stuti. He thinks of the Almighty Creator and His immense creation and seeks peace and comfort all round and asks for His grace and blessing from each corner and side.

Part V is devoted to Upasna *i. e.* Meditation which is practically the main and the most important part of Sandhiya.

Part VI.--Next comes the stage of Prarathna, during which the devotee prays for long life and intellectual advancement. This is almost the final stage of the prayers.

Part VII.—The last is the stage of salutations.



PART I.  
Purity of Body.



## The Significance and Beauty of Sandhiya.

You may have read and recited *Sandhiya Gayatri* many times, but unless you have realised its beauty and significance, mere reading and recitation cannot do much good; nor can such bare reading and recitation give you that peace of mind and that glow of happiness which it aims to bestow on the devotee.

It is only by careful reading, clear understanding of the purport and by knowing its aims and objects, that one can realise the grandeur of Sandhiya and enjoy the sublime thoughts contained therein. It is by this process alone that the devotee gets a genuine glow of satisfaction, happiness and contentment.

### ACHMAN MANTRA.

Om Shanno Devi Rabhishtaya Apo  
Bhavantu Pitaye Shanno  
Rabhisravantunah.

|      |   |
|------|---|
| Om   | Symbol of God and<br>collection of attri-<br>butes. |
| Shan | Kind  |
| No   | Upon us   |



|                      |  |
|----------------------|--|
| <b>Devi</b>          | <b>All Light</b>                           |
| <b>Rabbishtaya</b>   | For the attainment<br>of perfect happiness |
| <b>Apo</b>           | All pervading                              |
| <b>Bhavantu</b>      | May you be                                 |
| <b>Pitaye</b>        | For righteous pleasure <sup>o</sup>        |
| <b>Shanno</b>        | Of kindness and<br>blessings               |
| <b>Rabbisravantu</b> | May you                                    |
| <b>Nah</b>           | Upon us.                                   |

May you the All Light, the Dispenser of all happiness be kind to us, so that we may attain perfect contentment and thorough enjoyment of righteous pleasures. May you shower all blessings and kindnesses upon us.

The first Mantra is called Achman Mantra. By this the devotee prepares himself for prayer. He sprinkles water on his body and sips a few drops within, so that all sluggishness of the organs and dryness of the tongue, be removed and he may become prepared to invoke the blessings of God, who is the Dispenser of happiness.

The prayer in the Mantra is for the attainment of perfect happiness and enjoyment



of righteous pleasures and also for a shower of all blessings. Both body and mind must be cleaned and made ready to enter the holy temple of prayers. This is the initial stage of purification when the devotee sits for prayers. You must note that you cannot start Sandhiya unless you have had a bath to purify your body and had an 'Achman' to cast off dullness and sluggishness which is natural after a long rest during the night or long struggle during the day. Bath evidently gives a pleasurable sensation to your frame, takes away all the impurities from your skin and prepares you to enter the stage of purity of mind. Have a shower bath and expect showers from heaven. You must at the same time have a comfortable posture so that you may not be disturbed in any way.

### The posture

'Padam Asan' is recommended for these prayers. This Asan (posture) is not only easy but is quite suitable for meditation. Place the right foot on the left thigh and similarly the left foot on the right thigh.

Keep your head, neck and trunk erect and do not move. This posture helps towards meditation and besides destroys many diseases and has otherwise wonder-



ful effects. The mind and heart thus both become ready for the reception of inspiration.

As regards the place, either you should go to a river or canal bank or sit near a sea or a hill of natural scenery if there is any, or have a separated prayer room in your house, the surroundings of which should be always godly, calm and pleasant, for spiritual vibratory conditions of these places by themselves help towards devotion and meditation.

When you enter into such place or room, go with full faith and confidence in the efficacy of the prayers and with mind which is at once recipient and fixed and not oscillating. Purge out all other thoughts from your brains. Even if your mind oscillates for a while, be calm and let the wave of oscillation smoothly pass away. Do not struggle hard to fight or combat with it. After the wave is gone, patiently revert to your theme. The disturbances and oscillations will often come in the way of the beginners but they ought to be patiently overcome with endurance, calmness and stability.



PART II.  
Purity of Organs and Senses.



Om Vak Vak, Om Prana Prana, Om Chakshu Chakshu, Om Shrotram Shrotram, Om Nabhi, Om Hirdaya, Om Kantha, Om Shirah, Om Bahu Bhiam Yashobalam, Om Kartal Kar Prishte.

|                           |  |
|---------------------------|--|
| <b>Om</b>                 | Symbol of God  |
| <b>Vak Vak</b>            | Power and organ of speech.                               |
| <b>Prana Prana</b>        | Power and organ of respiration.                          |
| <b>Chakshu Chakshu</b>    | „ „ „ „ sight.   |
| <b>Shrotram Shrotram</b>  | „ „ „ „ hearing.   |
| <b>Nabhi</b>              | Genitals   |
| <b>Hirdaya</b>            | Heart  |
| <b>Kantha</b>             | Throat and chest   |
| <b>Shirah</b>             | Head   |
| <b>Bahu Bhiam</b>         | Arms   |
| <b>Yashobalam</b>         | Fame and strength  |
| <b>Kartal Kar Prishte</b> | Palm and back of hand <i>i. e.</i> forward and backward. |

Oh Divine ! do Thou preserve my powers of speech as well as its organ (tongue), my respiratory system and also its organ, my power of sight and



also its organ (eyes), the power of hearing and its organs (ears), my genitals, my heart, my throat and my head.

Do thou also bestow strength and glory to my arms, to my forward side as well as to the back-side *i.e.*, the whole body in its entirety.

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Om Bhuh Punatu Shirasi, Om Bhuvah  
 Punatu Netrayo, Om Swah Punatu  
 Kantha, Om Maha Punatu Hridaya, Om  
 Jana Punatu Nabhiyam, Om Tapah  
 Punatu Padayo, Om Satyam Punatu  
 Puna Shirasi, Om Khang Braham Punatu  
 Sarwatra.

O Lord, Thou who art the life and  
 support of the world, glorify my head.

O Lord, who art the Light of the Uni-  
 verse, purify my eyes.

O Lord, who art the Giver of all com-  
 forts and who controlleth the world,  
 purify my throat.

O Lord, who art all-comprehending,  
 purify my heart.

O Lord, who art the Creator of the  
 Universe, grant purity to my genitals.

O Lord, who art all Sustainer, purify  
 my feet.

O Lord, who art all truth, purify my  
 head again.

O Lord, who art all-pervading, purify  
 my whole organism and frame.

— — —



After skin purification the second stage of preparation is of the purification, glorification, and strengthening of different senses and of the organs.

The second and third Mantras are, therefore called 'Indri Sparsha' touching of the organs and the senses.

While in the first Mantra, there was a general prayer for happiness and purification, in these Mantras organs and senses are in specific touched and His blessings are sought about each of them separately.

Realise the beauty of the devotee's imagination and thoughts. He does not confine himself to the general prayers but invokes God's blessings with regard to each sense and each organ.

It is to be noted that when thought is concentrated upon a particular organ and sense, it must have its effect upon that organ and sense.

These Mantras, therefore, serve the purpose of intensifying their sensibility in addition. Thought power is a great force and when it is applied with a genuine desire and with a sincere wish, it produces excellent results and cannot but prove effectual.



The beauty of the Marjana Mantras lies in that we start asking blessings from the head up to the foot and in perfect order from the higher to the lower organs, and another point of excellence in these verses is that the devotee invests God with the attributes that perfectly agree and harmonise with the powers of the organs for which he seeks blessings.

As for instance :—

**Bhu**, meaning life and support of the universe is used in connection with the head which is also the life and support of the body and without which the body is nothing.

**Bhawa**, meaning Light (which shines) is used with reference to the purification of eyes which are the organs of light and vision.

**Suwah**, meaning the Giver of comforts and the controller of the universe, is used with reference to the throat and the tongue. It is the power of speech and tongue which in fact controlleth the peace of mind and body. It is the tongue, which plays an important function in granting happiness and comforts.

**Maha**, meaning all-comprehending, is used with reference to Hridaya, which



is the organ giving rise to thoughts and ideas, which travel long distances in a second.

**Janah**, meaning Creator, is used in connection with the Nabhi, the genitals. The implication in the use of the words is self-evident.

**Tappa** meaning all-sustainer, is used with reference to feet, which sustain and support the whole body. There is no greater endurance (Tappa) than that of the feet.

**Satyam**, meaning all-truth and all-pervading, is again used for the head which in fact, guides the whole system and which is the crown of all organs and for which purification is sought again and again *i. e.* in the beginning as well as in the end.

The reader, after carefully considering the meanings of the words used, can well realise the beauty of the language and the excellence of the sense it conveys.

Whenever you touch or think of each of the organs or senses, it is absolutely necessary that you should have mentally a self-examination of it. Ponder over, if any sins were committed by you during preceeding hours, confess and try to make amends—you are bound to improve.



PART III.  
Purity of Mind & Soul.  
PRANAYAMA.



Thus when the organs are put to right and senses are purified, the devotee then becomes prepared for a harder task i. e. the control of breath, called Pranayam.

## PRANAYAM.

Om Bhu, Om Bhuwa, Om Suwah  
Om Maha, Om Janah, Om Tappa,  
Om Satyam.

O Lord, Thou art the stay and support of this world, Thou who art All Light and free from pain, Thou who art all comfort and happiness, Thou who art all Great and all-pervading, Thou who art the Creator of all, Thou who art the Sustainer of the world and Thou who art all Truth.

It is after each organ and sense is ready and is in good health that we can perform Pranayam. Unless one is in a recipient mood and in a state of control over his senses, he cannot exercise Pranayam. In fact, it is in Pranayam that lies one's true happiness, satisfaction and contentment. It is difficult for me to give here any elaborate details as to how the exercise is to be taken and the breath controlled, yet it must be said that in it lies the real bliss.



It is by this control of breath, achieved by the process of deep breathing, that the devotee gets what he aims at.

All worldly pleasures, even dominion over the universe, are too small for the real happiness which he gets therefrom.

The process has the effect of softening down and controlling the mind. With the control of breath, impure ideas and evil thoughts are banished, the devotee gets strength in concentration and character. His will power becomes strong, which helps him a great deal towards the achievement of the object for which he is keen and earnest.

A new light dawns upon him. Not only does he become pure in mind and heart but his body too gets into form and develops in strength and gets into harmony with the soul.

But this control of breath is not an easy thing to obtain. It is only by constant practice, and uniform process, and under the guidance of an experienced Guru, that one can achieve it. It may at the outset seem easy but in fact it is most difficult to perform. However, it should be the aim of every devotee to attempt and to achieve it.



Sandhiya would have been incomplete if it had omitted this important branch of Yoga to mention.

When a man reaches a certain stage and becomes practised in the control of his breath, he becomes a true lover of God and is so much absorbed in Him that he no longer remains conscious of his personality as distinct from the Eternal Spirit.

I may, however, note that Sandhiya is meant only for beginners. It is not intended for those, who have reached a certain stage of perfection. It is practically meant for men of the world in order to give them certain insight into sublime thoughts and ideas.

Deep breathing means rapid exhalation of breath and its slow inhalation. The devotee is to practise sudden expulsion of breath, its suspension for some time, and then its slow inhalation and inspiration and thereafter again suspension for sometime.

I should suggest a simpler method to begin with and I hope that it will commend itself to the beginner :—

“Stop your right nostril with your right thumb, take a deep breath, slowly



say for five seconds through your left nostril and fill your lungs with it and then restrain it for seconds, then give out that breath slowly say in five seconds. Thereafter have the same process beginning with the closing of left nostril."

Thus by this practice, which is not very difficult to begin with, you get into the first stage.

While inhaling or exhaling your breath, you may repeat OM, OM, or recite the very Pranayam Mantra mentally as above. This will be completed in five seconds.

The other stages constitute longer duration in the inhalation, expulsion as well as in the suspension of breath both inside as well as outside. The longer you can suspend your breath the more you get strength and concentration.

When you reach a stage in which you can suspend breath for about 20 minutes in this process, you will find a marvellous change within you.

You must, however, note that while performing Pranayam, you should avoid taking meat, sour and hard substances. You should have as much milk, butter and fruits, which your system requires. You should have complete Brahmacharya.



As said above Pranayam in the second stage should be continued only under the guidance of an experienced instructor, otherwise you drift into the ocean without a chart and a compass.

For the beginner the first practice is quite enough and this practice alone will give him sufficient concentration and some control over his will.

As it is very difficult and at the same time not desirable that I should discuss and dwell more on this complicated and intricate problem, I leave the subject with the advice that if the reader is anxious to go deeper he should seek the help and guidance of an experienced hand.

In the end I may impress upon your mind that you cannot look into the mirror and see your clean face unless the mirror is a clean sheet and dust is removed from its external surface and the mirror is kept fixed. Thus in order to have a glimpse of the Divine Being the mirror of your mind should be quite free from internal impurities. Your external body should be also free from dust and there should be a fixture of your mind called Concentration, which can be acquired simply by means of Pranayam. Thus all the three above elements are essential before you



enter into the holy temple of Upasana (prayer) i. e. clean body, pure mind and concentration. The first three parts of Sandhiya are, therefore, devoted to this subject which is also called 'Karm-Kand'.

Beware that mere recitation or lip repetition of the Mantras or the touching of the organs is not enough unless you have a will and a determination to purify your senses and organs.

The attachment to worldly things, which act as a barrier in the attainment of truth and purity, must be crushed down by proper *Nichar*, well directed strenuous efforts and staunch determination. Your most dangerous enemies are lust for women, lust for wealth and rage. سه دروازه دروغ اندازی حوان - طمع است - خشم است و شهوت بدان - This lust is a potent force, which is very difficult to get rid of and which must, however, be overcome at any cost and by any means, whatsoever possible, before one attains true happiness. This is possible only when you have a determination, and when that determination is supplemented by strenuous efforts.

You must realise that human life is ephemeral like autumnal clouds, which must soon pass away.



The human body, of which one gets enamoured is simply composed of muscles, intestines, urine etc. The body, besides, is subject to constant changes: at one time it is slender, lean and beautiful, at another time it becomes fat and ugly. What beauty is there to be enjoyed in this body, which is composed of blood, flesh and bones, common to all and which has the tendency to rot and is subject to decay? Look at the face of a woman you loved and adored so passionately, after an attack of continuous fever or other fell disease. All her beauty is gone, and her face disfigured, eyes are rotten, cheeks are sunken and so is the skin loosened and wrinkled. To be after such a woman, whose assumed beauty is so changing and temporary and whose stink becomes abominable after some time is surely an act of a mad man. Analyse the object of your love, the woman that haunts your voluptuous imagination, and then ponder over her real nature, a skeleton of bones covered by flesh and stuffed with dirt and refuse, and no wonder you will begin to pity yourself for this sensuality. Do not be a sporting lap dog of the caprice of a woman. Thus if you once overcome this lust for women, half of your difficulties are over.

I should not be misunderstood that I



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hate women—all what is to be hated is the lust and not the women, who have to play as much part in the world as men. On the other hand, these considerations stand equally well in their case also.

Think of the blessedness of that life, from which all carnality has been banished. How sacred and happy is the life of those men, who look upon every woman as the manifestation of Divine Mother!

In this connection, I may also warn youngmen that mental impurity is as bad as physical. It needs hardly to say that every imagination you have, must have its effects and cannot go unpunished. Evil thoughts are the beginning of adultery. Lord Jesus says, "If you have lustful look, you have already committed adultery in the heart." Mental Brahmcharya (chastity in thought) is therefore as necessary as the physical. You cannot have a sound superstructure without having a sound foundation. You may conceal your mental and physical movements from the outward world, but you cannot conceal them from the Almighty, who has all knowledge, who is *Antaryami* and who always sees you and who knows your innermost secrets.

The next important evil to be gaurd-



ed against is wrath, which is also the greatest enemy of youth. Many sins are committed on account of rage and revenge. It is, therefore, exceedingly necessary for the scholar that he should be self-controlled, be rid of abnormalities and master of himself. He should never lose the balance of his mind, but inculcate the habit of patient examination and careful study of the events and circumstances. He should not jump into hasty decisions and hurried conclusions. Let the majesty of calmness have its full play before any step is advanced in action.

This evil is peculiar with the youth which must be well-guarded and carefully watched.

Similarly you should think of the wealth, which so frequently changes hands and which is never constant with any single individual. You should always act upon "Ma Gridha Kasya Swi Dhanam." "Never covet the wealth of others." Realise your own rights and enjoy your own legitimate earnings.

When you gain victory over these enemies of yours, other virtues follow automatically. They follow suit, for they befriend each other. They have got mutual regards *inter-se*. Once make up



your mind to conquer particular vice and be determined to tread the righteous path and create desire to be pure, the victory is not far off. Lord Creator helps those who help themselves. He always meets them half way.

Before this chapter is closed, a few more practical suggestions appear necessary for the beginners of 'Yogism' and they are :—

### **Some Valuable Suggestions for the Devotee, Beginners of Yoga.**

1. The first and primary condition for a student of Yoga is that he should be pure in body, pure in mind, and pure in actions and should always be in a recipient mood.

2. You should gradually train the mind by observing silence at least once a week, and for a few hours together confine yourself to a separate room and thereafter increase this period. Living in seclusion is necessary for such a student.

3. If you once cultivate the habit of solitude, you will surely taste these charms which sages have seen in its face. A real devotee is best alone in his own company, for in it he drinks deep at the fount of divine felicity.



4. You should cultivate the habit of fixing your attention for hours together on a single object say the word 'OM.' Let you begin with minutes, increase to hours and become steady. This practice will help you a great deal towards concentration and meditation.

5. A Yogic scholar should also inculcate the habit of renunciation. He should take care not to mix with people of different mentality. You are naturally attracted towards some, and repelled by others. Thus there will be counter-currents, working within you, which are detrimental to the attainment of Yoga. There should be no conflicting currents crossing one another.

6. The devotee should also take care not to talk much. The energy is wasted by too much talking. All energies must so far as it is possible be carefully preserved. The tongue besides is your greatest enemy. If given a free scope it injures your cause.

7. Wordly man always thinks of wealth wife and children etc., while one who seeks after Him is naturally averse to these matters. In his mind sublime ideas are uppermost, so there should be no conflict of opposing ideas and thoughts.



The natural result is that one who wants to enter into the world of Yoga should abstain from the external world and its environments. Solitude should be his instructor and guide. To serve God and Mammon at the same time is extremely difficult. In the world the environments are very unfavourable. They excite, ignite and kindle the nerves, the Sanskars and the desires of senses. The best mode of life then is to do your duties of the world and at the same time be not merged in them.

8. Along with this, the devotee should choose such lonely places for his abode, which are surrounded by men of this school i. e. saints etc. These surroundings will help him a great deal.

9. I have to urge with all the force I can command that proper instructions from Guru are simply indispensable, for a person who wants to advance in this science of Yoga. Without proper instructions from an experienced Guru, one is apt to fall into errors and wrong paths, which in some cases result in serious diseases, such as tuberculosis, insanity, etc. Valuable lives have been destroyed



by adopting wrong methods and abruptly running into, wrong practices and exercises without the proper guidance and directions of a trained Guru.

10. A young man requires more courage and persistent efforts and longer time for renunciation than an old man whose senses are already more than satiated and exhausted.

11. The devotee should take as little as possible and always the most simple diet. A slight overloading of the stomach, is sure to upset meditation. The mind has got direct connection with gastric nerves of the stomach. Salt may be taken less, for it excites emotions and passions. Abstinence from salt helps a lot in meditation. It keeps the nerves and mind cool.

12. Around a regulated life and a well-balanced mind are necessary for a student of Yoga.

13. A student of Yoga should not try to move too fast. He should have patience and steady practice before he can enter the next stage. Unless directed by the preceptor, he should not embark on the next stage. Peace comes gradually,



step by step, and stage by stage. An abrupt flight has the dangers of an abrupt fall. It is very rare that an abrupt rise is successful. Undoubtedly a man, who is full of faith, is wise, and has mastery over his senses, goes very swiftly to supreme peace.

14. It is not very difficult to get together all good qualities and virtues. If once you make up your mind to learn Yoga, practise it in right earnest, develop at least some of the virtues, the others will come by themselves, for there is always an affinity between them. All what is required is that you should make up your mind, be resolute and firm, and create a burning desire to get into noble and good qualities.

15. There exists a sort of a barrier, a gate, a pass between the two natures of human being—one which is superior and the other which is lower. So you have to break that barrier, open that gate and cross the pass. Similarly, you have got two parts of your frame. From the lower part of the body you have to go higher up towards the head and the brain. That gate (which is in the breast) can be got



open and the veil of ignorance removed only by means of Pranayama and control of breath. Thus for entering into the temple of God and going into the higher region, you shall have to control your breath so as to elevate your soul and have a flight into the superior region.

To sum up, the beauty and the significance of the mantras of the preceding chapters lie as below :—

(i) By Achman Mantra, you take away the impurities of the skin and cast off sluggishness of the body and make yourself ready for prayers.

(ii) By the Indriya Sparsh Mantras, you remove the impurities of your organs and senses, glorify them and become prepared for the further stage of concentration and meditation and

(iii) By Pranayama, you purify your mind and heart, fix them and get into the actual stage of contemplation and Samadhi.

Thus all the three essentials are complete in the first three parts.

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PART IV.  
"USTATTI"  
Srishti Karm  
and  
Dasha Mantras.



Om Ritanch Satianch Abhidat  
 Tapso Adhyijayat, Tato Ratari  
 Jayat, Tata Samudro Arnawah,  
 Samadra Anrawah Dadhi Sambat-  
 saro Ajayat, Aho Ratrani Vidhat  
 Wishwasya Mishto Vashi Surya  
 Chander-masau Dhata, Yatha Pur-  
 vam Akalpayat Devanch Prithvinch  
 Antrakhish Matho Sawaha.

|                |  |
|----------------|--|
| Om             | Symbol of God  |
| Ritanch        | Veda and its principles  |
| Satianch       | Primitive matters  |
| Abhidat        | With knowledge   |
| Tapso          | Power  |
| Adhyjayat      | Made manifest  |
| Tato           | Afterwards   |
| Ratari Jayat   | Produced extreme darkness  |
| Tata Samudro   | Oceans of water  |
| Arnawah        | Atmosphere   |
| Samadra        | Through oceans of  |
| Anranvah Dadhi | water and at-<br>mosphere  |
| Sambatsaro     | Time (century,   |
| Ajayat         | years, months,<br>days, hours,<br>minutes, seconds<br>etc.) produced |



**Aho Ratrani  
Vidhat**

Therefrom day and  
night were made

**Wishwasya  
Mishto Vashi**

All controlling  
power of the  
world in the  
normal course

**Surya Chander-  
masau Dhata  
Yatha Purvam  
Akalpayat  
Devanch**

Produced Sun and  
Moon

Brough into exis-  
tance as before.

World of Light  
and luminous  
body

**Prithvinch  
Antrakhish  
Matho Sawaha**

Earth ~

Intervening space  
and inter-planet-  
ary bodies.

The Vedic principles and the primitive matter were made manifest by Him, who is all-light and all-knowledge.

After this, the Creator produced Ratri i. e. extreme darkness and a state of Chaos.

After it, were wrought and brought out oceans of water and atmosphere.

Subsequent to these oceans, was produced Time (century, years, months, days,

hours, minutes and seconds). With the production of Time, were wrought days and nights by the All-controlling power.

He brought into existence the Sun, the Moon as before *i. e.* according to the previous cycle of creation. After these luminary bodies, he brought out the shining stars and other luminary bodies and also earth-like bodies and the intervening space and also inter-planetary bodies.

After the devotee has purified his body and also has gone into the process of Pranayam, he naturally becomes fixed and concentrated in Him. He then most naturally thinks of the Creator and of His immense creation. The vastness of the universe and the grandeur of the planets and their brilliancy absorb his mind in prominence.

It is, therefore, that Sandhya at this stage properly places this Mantra before the devotee.

You may note that every object which we see is made up of matter from the rudimentary state. It is bound to go into the atomic state again wherefrom it is evolved. This Mantra gives you an idea



in a nutshell of the world creation and the boundless power of the Almighty.

Knowledge is the first to come out and without it there could be no intelligible creation and after it came out the extreme dark state of Maha Ratri, state of Chaos and it is from this extreme darkness that creation started. This Mantra also gives you an all round idea of the order in which the world came into existence.

After this, were the watery and atmospheric oceans created.

Then came the Lunary bodies like the Sun and the Moon followed by years, months, days, nights and so on. Then came out the other brilliant bodies and their creation, Earth planet and its creation. This Mantra therefore may be rightly called as Srishti Karam Mantra.

It is difficult here to give you an exact idea of and to explain to you in further and exhaustive details about the formation and evolution of the world but this Mantra gives you a brief idea and the order which is quite consistent with the scientific principles and of the creation

theory now established about the world evolution.

The devotee is thus absorbed and lost in admiration of the manner, in which the whole universe was brought out and of the boundless and unlimited powers of the Almighty.

---



# DASHA MANTRAS.

East.

Om Prachi Dig Agni Adhipati  
Asito Rakhuta Aditya Ishwa, Te  
Bhayo Namō, Adhupati Bhayo Namō,  
Rakhatri Bhayo Namō, Isheu Bhau  
Nama, E-Bhau Asto, Yo Asman  
Dueshtayam Vayam Dueshta Must-  
amvo Jambe Dadima.

Om

Prachi

Dig

Agni

Symbol of God

East

Side

Lord Agni (Re-  
pository of Light)

Adhipati

Asito

Rakhuta

Aditya

✓ Ishwa

Te Bhayo

Namō

Adhupati

Bhayo Namō

Presided by

The absolute

Protector

Beams of the Sun

Arrows

Unto them

Salutations

Unto one who pre-  
sides, are our  
salutations

Rakhatri

Bhayo Namō

✓ Isheu Bhau Namō

Unto one who  
protects

Unto these arrows  
our salutations

**E-Bhau Asto**We humbly submit  
ourselves**Yo Asman**Whosoever to-  
wards us**Dueshtiyam**Cherishes ill-feel-  
ings**Vayam**

Or to whomsoever

**Dueshta Mustamvo**

We hate

**Jambhe Dad Ima.**Thy chastening  
hand may remove  
them and cut off.

When the devotee is thus absorbed in the thought of the Almighty's wonderful creation of the world, he naturally seeks His blessings and invokes His help and guidance from every corner and side. Peace and contentment he asks for, from every quarter, love and harmony all round are the primary objects in his view and freedom from pain and anxiety, therefore, are what he prays for. You will note that in every quarter and side he has attributed to God that quality which is characteristic of the side he moves to and the prayer which he makes is also specifically coinciding with the special importance of that side.

First of all he naturally moves towards and thinks of the East, for he



begins his life from light, which emanates from East.

Oh Lord Agni (Repository of all light) Thou, who presidest over the east and who are the absolute monarch, Protector and Preserver of all, protect us from the beams of the Sun, which are Thy arrows. We resign unto Thee and unto Thy powers (beams of the Sun) and we submit and bow for care and protection.

We crave for harmony and love all round and ask for the eradication of any differences and ill-feelings which lie between us and those, who cherish hatred towards us.

East is undoubtedly the seat of the Sun and the attribute of Agni has got a special connection with it and hence a special significance. It is the Sun, which gives us warmth, energy and strength, nay the very life of our existence. The devotee therefore asks for protection and strength. He craves for harmony and love so that he may not have to suffer for want of energy or on account of excessive heat.

---

## South.

**Om Dakshina Dhigindro Dhipati  
Trishchiraji Rakhshita pitra Ishwa,  
Te Bhayo Namō, Dhipati Bhayo  
Namō, Rakshatri Bhayo Namō, Isheu  
Bhayo Namō E-Bhayo Astu Yo-  
Asman Dueshtiyam Vayam Duesht-  
mas Tambho Jambhe Dedhmaha.**

Oh Lord Dispenser of Justice (Inder) who art Lord of all and who protecteth us from all evils and animal world (moving curvally) and whose arrows are the wise (Pitar), unto Thee and the wise we resign ourselves and submit for protection and care.

We crave for harmony and love all round and pray for the eradication of any differences and ill-feelings, which lie between us and those, who cherish hatred towards us.

When you have faced towards the east (Sun), then naturally you next turn toward your right, which is the south.

There has been a belief amongst the Aryan races that when a man dies, his soul goes first towards the south, where dispensation of justice is made by the Lord Almighty (Indra).



You must have also noticed that when a person amongst Hindus is on his death-bed his or her legs are turned towards the south. The obvious object in view is that the soul should have an easy passage towards the south through the body and that there should be no hinderance of any sort of magnetic forces etc., which are supposed to emanate from the opposite side of the north.

The attribute of God as Indra (Dispenser of Justice) and the use of the word Pitra have therefore got a special significance to the south. The devotee asks for peace and harmony and invokes His blessings and also of the Pitras (wise old people).

Mark the beauty of the Mantra and the sense it conveys. The devotee wants love and peace with the departed soul and even those who do not go straight or are otherwise evil-doers or evil-thinkers.

Indra being the attribute of God, who dispenses justice and awards punishment to evil-doers is a special feature of the powers of God (Indra).

The contrast between Pitras (wise men) and Tiras Chiraju (evil-doers) is also significant.

## West.

Om Pratichidigagni Dig Waruno  
 Dhipati Pridaku Rakshita Anam  
 Ishwa, Te Bhayo Namō, Adhupati  
 Bhayo Namō, Rakhatrī Bhayo Namō,  
 Isheu Bhau Nama, E-Bhau Asto Yo  
 Asman Dueshtayam Vayam Duesh  
 Mustambo Jambe Dadima.

Oh Lord Varna, Thou, who art the most exalted Being and who presideth in the West, protect us from all monsters (Pridakhu) and preserve us with all kinds of grain, for grains represent Thy Powers (arrows).

We resign unto Thee and Thy arrows and submit and bow for care and protection. We crave for harmony and love all round and ask for the eradication of any differences ill-feelings, which lie between us and those who entertain ill-will towards us.

From the south, the devotee next turns towards the west, which is believed to be the side, where grain is much produced.

The connection of Anna (grains) with this side is rather difficult to comprehend. Taking into consideration the egg-like



shape of the earth and its rotation round the Sun, it is impossible to fix the east and west side of the earth. What is right shall at once become left by rotation and the relative position of east as well as west cannot, therefore, be determined or fixed. However, considering that the Monsoonic waves which greatly help the production of grains of all kinds, mostly come from western direction and the grain producing countries of the world are lying either towards the west or towards the east, the west has been believed to be the side specially noted for grain production and specially when the seat of the Sun has been presumed to be in the east. America which lies to the extreme west, is known for its grain production and so are India and Russia.

Common experience shows and proves that harvests and crops are always surrounded by and beset with all kinds of dangers and difficulties. It is to be observed that locusts are seen at this time. It is at the harvest time that damage is done by fire, monsters and animals, which flock round it.

The significance of the side with the attribute of God and the special connec-

tion of grains with west is, therefore, obvious.

The devotee, therefore, seeks the blessings of God Varuna in the west and asks for care and protection and freedom from all anxiety and pain.

The attribute of Varuna means all powerful, who protects us from monsters etc, and all animals, whose bite is fatal or who spoil the crops.

---



## North.

Om Udichi Digsomo Dhipati  
Swajo Rakshita Shani Rishwa Te  
Bhayo Namō, Adhupati Bhayo  
Namō, Rakhatrī Bhayo Namō, Isheu  
Bhau Nama. E-Bhau Asto Yo  
Asman Dueshtayam Vayam Duesh  
Mustambo Jambe Dadima.

Oh Lord 'Soma', Thou, who art calm and self-born and who art the generator of the world and who presideth over the north, protect us from all the electric forces which are Thy arrows (powers), unto Thee and Thine arrows we resign and submit and bow for care and protection.

We crave for harmony and love all round and ask for the eradication of any difference and ill-feelings, which lie between us and those, who cherish hatred towards us

The attribute of God Soma means generator of the world and it has a special significance when thought of, in connection with the north side from which emanate all the electric currents, the very life and the existence of all Beings. North is believed to the side wherefrom all electricity originates.

The important hills and mountains above the equator are found in abundance towards the north and they are evidently the seats of electric currents in the world. The reader can just think of the beauty of the imagination of the devotee and of the special features of the side he moves to.

---



## Downside.

**Om Dhurva Dig Vishnu Radhi-  
pati Kalmash Grivo Rakhita Virudh  
Ishwa, Te Bhayo Namō, Adhupati  
Bhayo Namō, Rakhatri Bhayo  
Namō, Isheu Bhau Nama, E-Bhau  
Asto Yo Asman Dueshtayam Vayam  
Duesh Mustambo Jambe Dadima.**

Oh Lord Vishnu, Thou, who art the protector, all-pervading and the maintainer of the world and who presideth over Nadir, protect us from the vegetable kingdom and herbs etc., which represent Thy arrows (powers). We resign ourselves and submit and bow for care and protection.

We crave for harmony and love all round and ask for the eradication of any differences and ill feelings which lie between us and those who cherish hatred towards us.

It is easy for the reader to grasp the significance and beauty of this Mantra.

Downside (towards the earth) is evidently the seat of all the vegetables kingdom from which grow all herbs all vegetables and all kinds of crops.

The attribute of Vishnu, which means the maintainer, has also a very clear significance, which needs no further discussion and comments. It is mostly the vegetable kingdom which grows from the ground, and upon which the maintenance, the health and the vigour of animal kingdom depends.

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## Up side (zenith).

Om Urdhwa Dig Brihaspati  
 Radhipati Shivaat Rakhta Warshi-  
 mishiwa Te Bhayo Namō, Adhupati  
 Bhayo Namō Rakhatrī Bhayo  
 Namō, Ishu Bhau Nama, E Bhau  
 Asto Yo Asman Dueshtayam Vayam  
 Duesh Mustambo Jambe Dadima.

Oh Lord Brihaspat, Thou, who presi-  
 deth over the Zenith (up-side) and who  
 art the giver of all learning and happiness  
 and who art the protector of the universe,  
 protect us from rains, which are Thy  
 arrows (powers).

We resign ourselves and submit and  
 bow for care and protection.

We crave for harmony and love all  
 round and ask for the eradication of any  
 differences and ill-feelings, which lie  
 between us and those who cherish hatred  
 towards us.

The beauty, importance and signifi-  
 cance of the Mantra is self-evident.

We get rains from upside and the  
 devotee seeks the protection of God,  
 whom he calls by the name of Brihaspati,

giver of all learning and happiness and invokes His blessing through rains of which upside is obviously the seat.

Thus the devotee dances towards every corner and side and is anxious to have peace of mind and contentment all round.

He in ecstasy and devotion attributes to God, qualities which are characteristic of the side he moves to. It is health, freedom from all pains and anxiety and harmony and contentment all round, which are the longings of a devotee's heart.

The devotee, therefore, does not content himself with the general prayers in a round about manner but goes to every side and corner for His blessings.

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PART V.  
Upasthan Mantras.  
(Meditation).

## UPASTHAN MANTRAS (Meditation).

The devotee having sought blessings and peace all round and from all sides and corners, now sits in meditation and thinks of the sublime and high qualities of the Almighty Creator. He concentrates and focuses the mind upon the attributes of God. What meditation means is the unbroken, uninterrupted and incessant flow of ideas on the object of meditation with a view to comprehend, realize and receive these attributes. Every foreign thought is to be excluded. Close your eyes and fix your mind on 'OM'. It is by constant and steady practice and with the help of Pranayama that you can withdraw your mind and take it away from the worldly objects and fix it firmly in meditation. In the beginning you will have occasions when your mind is not fixed and runs away off and on but you shall have to chase it like a hungry hawk, which is after a bird for its prey.

Patience and steadiness shall alone control the mind. Do not be, however, too anxious. Be not troubled and worried. You are bound to succeed in



the end. You shall have to bridle the horse though slowly and firmly. Meditation should not be by fits and starts. It should be well-regulated, patiently and calmly but at the same time steadily.

There are different modes of meditation such as 'Sagun' *i.e. meditation on form* and 'Nirgun' *i.e. meditation without form*. But it is not the object of this book to discuss these and other modes in any detail. I shall suggest a much simpler mode of meditation if it appeals to the reader. Sit erect on 'Padam Asan' as already suggested and without any movements. Fix the mind on 'OM' with the mental repetition of 'OM'. Bring the word 'OM' up to your 'Trikuti' (central place between the two eyes). By steady and patient practice you will get a fixture at 'OM' in blazing light on your 'Trikuti'. If your mind runs away, you should again bring it back to the same point with care and calmness. Constant efforts will set matters right. After you get this practice, then consider, feel and meditate over the composition of the word 'OM' consisting of Akar, Ukar, and Makar, and the various attributes of

पुस्तकालय

गुरुकुल काँगड़ी.

which it is a symbol and then the detailed meaning and import of the Upasthan Mantras, as below :—

The first Mantra and the following two Mantras are called Upasthan Mantras. 'Up' means near ; 'Asthan' means sitting. The beauty and significance of these Mantras is therefore self-apparent. Thus if you get some interest and pleasure, increase the period and go on sitting in contemplation of 'OM' for hours or for such long period as you think pleasurable and blissful. Feel, that the qualities of 'OM' flow unto you, so that you may completely identify yourself with them. Even when you are out of prayers and are busy with the daily work or you are having a morning or evening walk, chant 'OM', feel 'OM' hum 'OM' and talk 'OM'. Mere lip repetition will not do much good. It should be felt also through heart, head and soul. Every nerve, every vein, every artery, nay even the very atoms of your being should powerfully vibrate with the meaning and sense of 'OM', so that 'OM' should be a part and parcel of your life and self. This feeling should be kept up throughout day and night. If you have a stroll into



a garden, see that every tree, every plant, every shrub, every twig, every flower, nay even every leaf is impressed with the stamp of 'OM'. Even if you go to bed, find that you are going to enjoy sleep in the lap of 'OM' and that you are encircled, enveloped and enshrined by 'OM' within and without. When you reach this stage, you will find yourself sufficiently advanced in meditation. Of course, as hinted above you will find lights coming and going during meditation in the beginning. Fix the light as long as you can and find 'OM' implanted therein. Keep yourself on and fully absorbed till you feel tired. These are sure signs of encouragement and advancement, but do not mistake them for the final advanced stage of Smadhi, in which one finds oneself entirely lost and merged (in Him).

A man of the world will naturally ask how it is possible to remain absorbed in Him and think of 'OM' always and at all times. Unless one entirely ignores the world and leads a life of an ascetic, it is incompatible to do and transact world's business and also to remember God always. The Gita teaches us that both

these aspects are possible, for it is not necessary that one should be always meditating and doing nothing else.

All what is desirable is that while transacting world's business one should not ignore or forget that High Being, who controlleth the world, the actions and the results. He should honestly do his job quite free from covetousness and impurities. If he does so and does not forget Him, he is sure to succeed and prosper in the long run.

Plain living and high thinking, with a fervent desire to realize God in everything, would win for you the respect of all right thinking persons. Simplicity is more sublime than the artificial gloss of riches. Your man of money comes into this world and goes out of it, like the tumble of a stream, without leaving a memory behind, while the worshipper of divine fire, who is hardly clad in good clothes and does not know how he will get the next day's meal, leaves a permanent stamp of his personality behind him.

Even if you get into some trouble, it will be temporary. Don't you be confused,



worried or upset in the least. Clouds will soon pass away. Lord always helps his devotees.

### I. Upasthan Mantra

Om Udvayam Tamsaspari Swah  
Pashyant Uttaram Devang Devatra  
Surya Magnama Joti Uttamam.

|                |                       |
|----------------|-----------------------|
| Om             | symbol of God         |
| Udvayam        | We to Him             |
| Tamsaspari     | Beyond darkness       |
| Swah           | All-happiness         |
| Pashyant       | May we perceive       |
| Uttaram        | Who survives after    |
|                | universal dissolution |
| Devang Devatra | The most luminous     |
|                | amongst shining       |
|                | objects               |
| Surya          | All-light             |
| Magnama        | Approach and          |
|                | realize Him           |
| Joti           | The self-effulgent    |
| Uttamam        | The holiest of all    |

May we perceive Him, who is beyond darkness, who is all-happiness and who survives all dissolution. May we approach Him with all reverence and realize Him, who is the most luminous, the most holy and all-light and self-effulgent.

## II. UPASTHAN MANTRA.

Om Udattayama Jatvedsam  
Devum Vehanti Ketwa Dreshe  
Veshwaye Suryam.

Udattayma We pray unto him, who is  
Jatvedsam The revealer of the vedas  
Devum Giver of peace and happi-  
ness

Vehanti To whom praise  
Ketwa All creation  
Dreshe For the true conception  
Veshwaye Of the universe  
Suryam The soul of all creation.

Let us pray unto Him, who is the soul of all creation, the Revealer of the Vedas, and the giver of all peace, and happiness, and who is well-praised and manifested by the innumerable objects of the world.



### III. UPASTHAN MANTRA.

Om Chitram Devanam Udgadani-  
kam Chakshur Maitrasya. Waru-  
nasya Agne Apradhiava Prithvim  
Antrakhagaum Surya Atama Jagthu-  
Shashcha Swaha.

Chitram  
Devanam  
Udgadnikam

The most wonderful  
All luminous  
May you illumine us  
and destroy our  
pains.

Chakshu

Who is the guide and  
instreutor.

Maitrasy  
Varunasya  
Agne  
Apradhiava

Good and philanthropic  
Virtuous  
Workers of Electricity  
Who is the sustainer  
and preserver of  
luminous bodies.

Prithvim  
Antrakhagaum

Of the earth  
Of the interplanetary  
space

Surya  
Atama  
Jagtas Tasthu  
Shashcha  
Swaha

Self-effulgent  
The soul  
Mobile creation and  
immobile creation  
Amen !

May He, who is the most wonderful,  
all light and who is the guide and ins-

structor of all good, philanthropic, virtuous, and able workers, illumine our hearts.

The one, who is the destroyer of all pain, who is the sustainer and preserver of all luminous bodies, mobile or immobile creation, the earth, the planetary bodies, and the interstellar space, may He throw light upon us.

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PART VI.  
Prarathana.

## PRARATHANA.

Om Tatchakhshur Devhitam  
 Purastat Chhukram Uchurat Pashem  
 Sharda Shattam, Jivem Sharda  
 Shattam, Sharanuyam Sharda Sha-  
 ttam, Adinasayam Sharda Shattam,  
 Bhuyashch Sharda Shattat.

Tatchakhshu

That all knowing  
 Lord

Devhitam

Who is the lover of  
 good people and  
 righteous men

Purastat

Who existed before  
 the creation

Chhukram

Who now exists

Uchurat

Who will survive  
 dissolution

Pashem

May we percieve  
 Him

Shada Shattam

For 100 years

Jivem

May we live

Sharda Shattam

For 100 years

Shranuyam

May we hear His  
 teachings and attri-  
 butes

Sharda Shattam

For 100 years

Adinasayam

May we live inde-  
 pendently without  
 beginning.

Shrda Shattam

For 100 years.



**Bhuyashch  
Sharda Shattat**

Nay even for more  
100 years.

After comprehending the attributes of God and having meditated upon them, the devotee in the end craves for God's blessings and prays for long life and says :—

"Oh Thou all knowledge, who loveth the righteous and good people, Thou who existeth before creation, Thou who existeth now, Thou who shall exist hereafter when this world will be dissolved, bestow upon us a life of 100 years, during which we may percieve and realize Thy existence, hear Thine attributes and preach them unto the world—may we live quite independently and fearlessly, nay even for more.

---

## Gayatri Mantra (Guru Mantra).

Om Bhu Bhuwa Swah Tat Swe-  
tur Varanium Bhargo Devasya  
Dhimahi Dhayo Yo Na Parchodiat.

Om (Aum). Symbol of God. It consists of three letters A U & M representing :—

- (1) "Akar" *i.e.* Creator, illuminator of all knowledge and Sup-  
porter of the universe,
- (2) "Ukar" *i.e.* womb of the universe, all-  
powerful and all light,  
and
- (3) "Makar" *i.e.* Just eternal free from,  
destruction and  
omniscient.

This word signifies a collection of the attributes of God and is the sublimest term used to denote Him. It is monosyllabic and utterable with great ease and facility.



**Bhu**

Support of the  
universe and dear-  
er than anything.

**Bhuwa**

Destroyer of pain  
and purifier of  
human soul and  
full of bliss.

**Swah**

Omnipresent and  
giver of peace.

**Tat Swetur**

Holy and Creator  
of the universe.

**Varanium**

Worthy of our  
homage with reve-  
rence.

**Bhargo**

Who is all know-  
ledge.

**Devasya**

Who is the illumi-  
nator of the  
human soul.

**Dhimahi**

Him we meditate,  
contemplate, and  
realise.

**Dhayo**

Intellects.

**Yo Na**

Who ours

**Parchodiat**

May guide, purify  
and enlighten.

This is a heartfelt prayer :in the end of daily routine, praying O Lord, collection of all virtues, support of the universe and dearer than life, destroyer of all pain and troubles, purifier of the human soul, holy, creator of the world, and omnipresent, we pray unto Thee and pay our homage with all respect and reverence. Thou who art all knowledge and illuminator of the world, may we contemplate, understand, and realise Thee. May Thou guide, purify, and enlighten our minds, intellects and hearts."

This Gayatri Mantra, which is also called Guru Mantra, is very important and best of all the Mantras, because it sums up all prayers and touches on almost all the significant attributes of God.

The Gayatri is a wonder of wonders in the domain of the spirit. It asks for the purification of the body, the mind and the soul; it suggests the way to contemplate and realise God, to understand whom is the paramount duty of every human being; and last but not the least it contains an impassioned prayer for Light, so that the surrounding gloom may be dispelled and we may see our allotted path clearly.



This mantra gives a final touch to the cravings of the devotee and is therefore considered to be the very essence and eiptome of all prayers. Hence its significance is evident. It includes all the three stages Stuti (praise and adoration), Upasana (meditation) and Prarathana (prayers for advancement).

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PART VII.  
Salutations  
AND  
END.  
Shanti.



## SALUTATIONS

End (Sampurnam).

**Nama Shambhawaich Mayo  
Bhawaich Nama Shankaraich  
Mayoskaraich Nama Sawaich  
Shivatraich.**

**Nama** We pay our homage  
and salutations to

**Shambhawaich** Him who is all happy-  
**Mayo Bhawaich** ness and who bestows  
the same on us.

**Nama** We salute with reve-  
rence.

**Shankaraich** Him who is the liberator  
**Mayas Karaich** and deliverer and who  
bestows freedom from  
birth and death.

**Nama** We bow unto Him.  
**Swawaich** Who is all blissful.  
**Shivatraich** Who confers and showers  
all blessings on us.

In the end, the devotee does not think of anything else than of His bliss, bows down and prays for the attainment of true happiness and contentment, which is the very aim and object of human life. He kneels down with folded hands and reverently and fervently prays for eternal peace and Anand. The attributes which

his uses are all consistent with his prayer for the true happiness. Being thus enveloped by the love of God, he expresses his intense desire for oneness with Him.

**Prayer.** Father ! we are all Thy children. Though our paths may be different and we may be living under different circumstances, places and climes, we are all Thy sons and daughters. We are all anxious to approach Thee with all respect, reverence, and adoration. We lay our heads with folded hands and with all possible humility and earnestness at Thy feet. Raise us to be your true devotees (Bhagats). You have always been kind, good and gracious to us, notwithstanding our sins and shortcomings. Accept our humble salutations and heartfelt gratitude. Crown our efforts with success and grant us strength, energy and power to be all good, useful and helpful to mankind and to be your true Bhagats. Shower all your blessings upon us, Amen !

Om Shanti ! Om Shanti !! Om Shanti !!!

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